

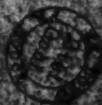
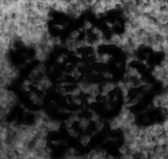
A LETTER  
OF  
S<sup>r</sup> HUMFREY  
LINDE,

To a Lady of great Worth, much  
belov'd for Syr Humphrey's sake, touching  
himself spoken of, for her answer to  
the *Whetstone*, and the *Speckell*, which  
were written agaynst his *Fate*.

AND

Also for that he is greatly taxed for lying  
and corrupting of many *Authors*.

In which Letter he doth clear himselfe.



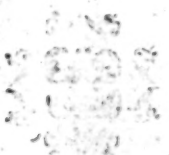
Printed Anno M.DC. XXIII.

# A LETTER OF ST. JAMES TO THE LORDS

For I am of great Worth, much able  
and for the time I take, bearing  
himself spoken of, for not answering  
the will of the Lord, and the weakness, that  
were written against his will.

A  
And for the Lord is greatly troubled for him  
and concerning of many things.

In which letter he doth declare himself.



Printed Anno M.D.C. XXXIII.



MADAME,

The affliction you endure for my sake is a sharpe Arrow, shot enē to my hart, and is not thence to be remoued, vntill your griefe be remoued, by this my Letter, which I know, to you (who are so zealous a louer of the Word, and hater of the Pope) will giue abundant satisfaction. As for the Church-going Papists therefore, and some other that are not of the purer sort of the reformed Church, who as you say, do dash you in the teeth with my lyes, 150. and odd, in my first Booke called *Via tuta*, and the Lord knowes how many in my second, called *Via denia*;

4

so that when you would sound forth  
my euerlasting praises, they stop your  
pure Mouth, with my infinite num-  
bers of corruptions, shiftes, *Foxian*,  
*Iewellian*, and *Mortonian* falsifica-  
tions; crying out, that I haue had too  
printed Bookes sent me, one called  
the *Speclarkes* to see my way, the other  
the *Whetstone*, the iust reward of my  
desert, for lying so egregiously, with  
many other papers of like nature dis-  
playing my vntruthes: Know deare  
Lady, that a Brother, or Sister that  
spring, from the pure bowels of the  
reformed Church ( as your Honour  
and I doe ) must suffer much more  
then this, by that vile, deformed, and  
Antichristian Crew, the Wicked.  
But now to the matter.

This only I request at your Ho-  
nours hands, that if you know any  
should be desirous ( before my prin-  
ted Bookes come forth ) to receaue  
any further satisfaction then this my  
Letter to your Ladishippe will giue  
them



them, they may be sent on the Lords name either to my owne House, or to the Wine-Office, where I and many of our learned and zealous brethren meete often, about a further reformation of Religion: desiring, that not so much as a ragge of Popery, may remayne in the House of the Lord; neither Bells nor Organs, Rochets or Myters, square Caps, or Surplisses, Crosse or Image: for I am assured, a true Brother, or Sister had rather see Antichrist himselfe then any of these; nay we trust in the Lord to put the Word *Catholicke*, out of the Creed, as well as out of Tombe-stones, and in place therof, to say, I belieue in *the Reformed Church*.

And though our enemyes shew, that *Lying* is one of the Markes of our Church, and that I for the glory of it, haue told ouer againe all the lyes of *M. Bell, Fox, Iewell, White, Morton*, and others in a new fashion: yet, all this notwithstanding, I hope to

glibly reasonable man full satisfaction.  
For par case, there hath bene  
now and then a slip or two, and that  
out of the abundance of my zeale  
I have sometimes overlashed, or ster-  
ched a point for the loue of the Ghos-  
pell; I hope this will be no such Cap-  
tall Crime, amongst the pure little  
Flocke, who know right well, what  
latitude may be vsed for the splendor  
of the Ghospell: & what our Elders  
and Fore-fathers in this kind haue  
done, no learned knight can be igno-  
rant. What therefore I haue done, was  
not without authority: yea herein I  
haue tracked the very footsteps of the  
most famous D. Luther, and the pure  
preacher of the word D. Calvin. These  
were the lights lent from heauen it  
selfe to drive away the darke clouds of  
popishnes. These were they who made  
their doctrine odious to the world.  
And wot you how? why thus. Those  
reuerend Fathers of our Church af-  
firmed

7.  
firmed, how Papists bragged of being able to keep Gods Commandments without Gods grace; how they put their trust in their owne Merits, and not in Christs; how they adored Bread, Statues, Images, and Idols.

Now the Papists ashamed, denyed it stoutly; Againe, those Reuerend Fathers affirmed it boldly, & so convinced them. What, is not our affirmation a sufficient refutation of their deniall? Sure I am this manner of arguing hath beene allowed of, this fourescore yeares in our Churches, and pulpits. When D. Luther (*tom. de matrim. f. 119.*) began to teach (from aboue no doubt) that this in Genesis *Multiply, and increase*, was not a Precept only, but more then a Precept, and that it was not within the power of a man to be without a woman; And agayne, that if the wife would not yield she should be sent packing; marry *Heather* & put away *Vashti*; & that if the husband were impotent

(*ed. 1711*)      A 4      the

the wife might marry another, or  
with his consent lye secretly with his  
brother, or some other man: What  
did the Papists? Oh it vexed them to  
heare of reformatiō, they vrged Scri-  
pture too, *Mat. 5.* where it is said;  
that *Whosoever dismisseth his wife, vnles  
for fornication, and marieth another, com-  
mitterth adultery.*

But alas, they haue not the spirit of  
interpreting Scriptures, & their old  
Fathers, & Grandfathers were blinded,  
and therfore according to his Tenet  
well sayth *D. Luther: Be it that the  
Church, Augustine, & other Doctōrs, Pe-  
ter, Apollo, yea an Angell frō heauen teach  
otherwise, yet is my doctrine such as set-  
teth forth Gods only glory.* Nay he had  
authority from heauen to reprehend  
the Apostles themselues, and to put in  
and out what he pleased of the holy  
Word of the Lord: for so he himselve  
affirmeth in his booke agaynst *King  
Henry the 8. I am certayne (sayth he)  
I haue my doctrine from heauen; and yet*  
(marks

marke the humility of the man ) it is  
*not myne* ( sayth he ) *but Christes*. And  
 therefore you see , how afterwards  
 King *Henry* obeyed him, and his do-  
 ctine, which he would neuer haue  
 done, had it not beene from God , or  
 had it not beene most pure and holy  
 doctrine : and therfore you may read  
 how zealous King *Henry* became,  
 how purely and chastly he liued, be-  
 ing conuerted from Popery.

Agayne, D. *Luther* added to the  
 Text, *Rom. 3.* this word *alone* : *Man*  
*is iustified by sayth alone*. And this not  
 without both authority from God,  
 ( as before you haue heard out of his  
 owne mouth, and no doubt do firm-  
 ly beleue ) but also with great rea-  
 son, to wit, to vex the old Papists. O  
 this doth silence them, this makes the  
 chafe and sweat. Let them cry, we  
 falsify the Scripture: I will study no  
 further answere for them, then this  
 of D. *Luthers* which is neuer to be an-  
 swered: *A Papist, and an Asse, are all one*

things: So I will haue it, so I commaund  
it, my will must stand for a reason. And  
good reason, for thy Will was the  
Lords will, and the Lords will was  
thy Will. So in the 3. of *Peter* he hath  
thrust our good *Workes*, as not becom-  
ming these holy times, when a lively  
fayth excludeth all good *Workes*; all  
counsels of *Pouerty*, *Chastity*, and  
*Obedience*. Give me fayth, and let the  
*Papists* goe with their good *Workes*,  
and *Restitutions* whither they will.  
He uone.

301 This doctrine we exactly fol-  
low, and protest neuer to do good  
workes so long as we breath. Heere  
you see my grounds for it out of this  
prophet, sent from heauē to reforme  
the world; and you see also that we  
may iustly alter the text, and vse our  
wies in clearing of the Scripture, pu-  
rifying our doctrine, and deluding  
the *Papistes*.

I cannot omit another Prophet  
*D. Calvin*, so named by himselfe: I can

A Prophet (sayth he) I haue the spirit  
of God &c thus, full of zeale in his 2<sup>d</sup>  
booke of *Institutions* cap. 12. and els-  
where. Now marke the spirit & zeale  
of this man. In the preface of his *In-*  
*stitutions*, he tells vs that the Couc-  
cell of *Basill*, was a lawfull Councell, and  
persisted in full authority and digni-  
ty to the end. Now then, he proo-  
ueth most learnedly, that the Papist  
Church hath fayled: for that Couc-  
cell deposed *Eugenius* and chose *Felix*; yet  
the Councell being ended, *Eugenius*  
stole againe into the chayre without  
any Canonically election; and so from  
him (sa false Pope) all the succeeding  
Popes haue sprunge, making ever  
since a false Church.

Thus that rare & eminent starre  
*John Calvin*, whose wisdom thought  
it not conuenient in those times to be  
so foolishly scrupulous, as to speake  
truth, and to lay open, that indeed it  
was first a true Councell, but after  
when it deposed *Eugenius*, and chose  
*Felix*

*Felix*, it was a diabolicall & seditious  
Councell, so called by the *Lateran*  
Councell, *Sessione* 11.

Now in verity tell me, what zealous man is there of ours that doth not follow this example of *M. Calvin*? And who will not, to defend an article of our Fayth (to wit, *That the Church may erre*) dissemble, or equivocate, I will not say lye? though the Scripture say, *Omnis homo mendax*, Every man is a lyar, which must be fulfilled sometimes especially in necessity: and when is there more necessity then for the Ghospell, to vexe the Papists that cry for truth and playne dealing forsooth? Yes, with them, who hate vs, and would destroy the Ghospell.

Now for *M. Calvin*, who can once doubt but that he had a reuelation to deale thus with the Pope. In his third booke of Institutions *cap. 20.* he saith, The Papists in their hymnes and Levanies neuer make mention of Christ, but pray alwayes to dead men. This do-



doctrine our men teach also in their Pulpits, taken, as you see, from *M. Calvin*. This made the Papists, calling vs *falsifiers, vnttrue dealers &c.* and that this is one of our ordinary lies, because they say in their Letanies, *Lord haue mercy on vs: Christ haue mercy on vs: God the Father of heauen, haue mercy on vs &c.* Alas this is only a poore shew: but let them talke in the meane tyme what they will; so long as the contrary is preached in our pulpits, this makes the papists odious amongst the people. Agayne in the same place he sayth: *They imbrace Saints as Gods.* They deny it. *Caluin* and all our Brethren affirme it. One *Caluin*, one *Melancthon*, one Minister of the Lord is to be believed before a thousand Papists, though it be in a point of their owne Religion.

I must let passe for breuity sake infinite other of our Ancients, that haue giuen vs good example how to deale with the Pope; and for my part  
I haue

I haue not bene backward like a to-wardly discipple to follow their exam-ple, neyther will as long as I liue.

But now let vs looke vpon our own learned Countymen, in this busines of so great importance. God be pray-  
sed, there are so many I know not where to beginne: Pity it is I must leaue most of the out, or else I should make a volume as big as *Iohn Foxes Acts and Monuments*, that graue, simple, and vpright man, who is so falsely accused by that crafty Iesuite *Parsons*, for telling in his *Acts* a thou-  
sand lyes, and in three leaues 120. Be-  
lieue him who please, for he be han-  
ged first, vnlesse some of our owne  
Congregation will take the paines to  
shew me them as he doth at 120. l.

First therefore, I will beginne  
with Bishop *Lowell* a man of famous  
memory for deluding the Papists ar-  
guments. In his booke called *The de-  
fence* pag. 7 he ioyneth the Manichees  
and Papistes together, both for-  
ward

bid-

bidding Marriage, and allowing of Fornication. The Papists are madd, deny it, and esteeme it blasphemy agaynst the Church, condemne his proofes as false, which he brings out of *Panormitan*, and others, who only affirme, that Fornication was not punished now so rigorously as in the primitive times; & from thence they infer, that the Bishop hath injured, & belyed their doctrine, & falsified *Panormitan*: and this they say, in him is plaine. But what saith the *Jewel*? Alas, he counts this answer as ridiculous.

Agayne *D. Harding*, a notable old Papist, affirmes, he hath convinced him of hundreds of lyes: But were there tyme, I could shew you how brauely he comes off, of all. Tush let the Papistes say what they please, we will say with *Paul*. 2. *Cor.* 3. *We are called deceauers, and yet we say truth.* The Reuerend Doctour & Bishop aforesaid in another place objects against them their priuate, or sole Communion.

The

The Papists answered diuers wayes, out of the ancient Fathers, Basill, and the monkes of Ægypt, and I know not where. But after all their labour, marke, I beseech you, how wittily the Jewell answereth, and confuteth them, pittying their poore proofes: If saith he, *M. Harding could find any thing in the Church; he would not thus hunt after the mountaynes, and flye for ayd into Egypt, if he could find it neerer home.* Was not this a wise answer, for so farre fetch a prooffe?

Againe, the Papists, forsooth, will not haue their Church to erre, God must take heed of breaking his promise with them, and they hould him to it. *Matth. 26* and *Iohn 14*. *The gates of hell shall neuer preuaile against it. I will be with you, till the consummation of the world. The holy Ghost shall remaine with you for euer, with like authorities out of Scriptures, and multitudes of Fathers, and they thinke to kill it dead.* But marke the Jewell in this

this point how he answereth *Haring*. You papists (saith he) say it standes not with Gods promise to forsake his Church a thousand yeares together (now he plyes them;) It is not much for you openly to breake Gods commaundements, to defyle his holy sanctuary, to turne light into darknes, and yet neuer theles you will not flicke to binde him to his promise. Here you see the Consciencs of the Papists; they may breake their promises, transgresse the Law, offende their God; but God must not breake with them. See how diuinely this learned Bishop quelleth the arguments of his importune aduersaries. An answer it is, certainly inspired by the Lord of truth, and that of our Truth, and not by the Deuill, as the Romanists say.

Well, I am sorry I must leaue out infinite places of this reuerend Bishop, by which he hath taught me, and many others, to deale with the papists as they deserue, but he is dead

& gone, & no doubt rewarded for his labours: we wil no more of the dead, but of the liuing, & those no smal foolles I can tell you, both in their owne & our eyes. Appeare then in thy likenes graue *D. White*, as thy picture sheweth thee in thy last worke. But now thou is changed together with thy titles, for thou art a Bishop, and that well deseruing it, & that not for thy Lying, as the Papists pretend, but for thy witty writings against those thy inneterate Enemies, as I shall make appeare most manifestly.

Obserue therfore, O honourable Lady, how wittily he brings their owne authors, their Cardinalls, and Fathers against themselves. And first Cardinall *Hofius*, in his *expresse verbo Dei*, *Expresse word of God*, who (as the Bishop relateth in his reply to the Iesuite Fisher page 15. in the end, and page 152. in the beginning) hath this doctrine: *A man ought not to be learned in the Scriptures, but taught of God.* is

is labour lost to spend time in Scripture,  
 for it is but a creature, yea an empty ele-  
 ment: it becomes not a Christian to be  
 conuersant in Scripture. Madame is not  
 here Blasphemy? doth not the Do-  
 & our iustly insult here ouer the Pope  
 and the Iesuits his Bandoggs, that  
 barked continually against the peo-  
 louers of the Word, who had rather  
 see the diuell then a Iesuite or a Semi-  
 nary Priest, which I thanke the Lord  
 for, I euer thought to be monsters, I  
 was so purely educated in the house  
 of the Lord, euer harkening diligent-  
 ly how eloquently our Ministers con-  
 tinually reuiled them; so that I haue  
 beene bred vp with a holy hatred to  
 them, and with pure eyes lifted vp  
 to heauen, I prayse the Lord for it, I  
 still hate them as zealously, as the  
 good Recorder of Salisbury did the I-  
 mage of God the Father, which he va-  
 liantly brake in pieces, although his  
 legge, & almost his necke was broken  
 for it, out of malice infallibly of the

NB.

denill for his doing so good a deed.

But now to the answer of the Papists against the Doctour. Forsooth they say, this doctrine is not theirs, and that *Hofius* hath not these wordes of his owne, but relates them as the blasphemous wordes of the *Swinckfeldian* Sect, called the *Heavenly Prophets*, *Swinckfeldius* a Hater of Fryars and Monkes being their cap-tayne, and reprehends and censures them. Yea *Hofius* himselfe being taxed therewith by some learned men of ours in his life time, answers indeed the same, and sayth that if he for his owne part should haue taught any such doctrine, he had beene worthy to haue beene hanged vp in the market place.

But alas, this will not help them, for what reason had our learned Doctour to take the paynes to search whether they were *Hofius* his wordes or no, it was sufficient I hope for him to find them there, and so finding them



them, to take them, and stop the Papists throates with them in what sense soever *Hofius* spake them. I assure you this was done most eloquently, or rather Spiritually, to make the Papists know, they deale with men of Authority, and such as know how to vex a Papist, and delude their arguments, & bring their owne best Arguments agaynst themselves. This I assure you, Madame, is now all in all amogst our learned Writers, & I hope I haue plaid my part herin (as shalbe seene anone) as well as the best of the.

But this Bishop hath not left them so, I trow. No: he hath yet layd another of their Redcaps doctrine open, & consequently of theirs, to wit *Bellarmines*. Although (sayth *Bellarmino*) the Bookes of the Apostles and Prophets be diuine, yet should I not certainly beliene them, except I haue before hand beliened the Scripture: for also in sundry places of *Mahometts Alcaron* we read that the same was of God from Heauen, and

yet we do not believe in. Thus M. Bellarmine. But now behold M. Doctour how wittily he catcheth this graue Cardinall in his owne trap. *Orthodoxe* pag. 136. he makes the Cardinall say thus: *A man is not bound to believe the Scripture to be diuine, because the Scripture it selfe sayth so, more then one is bound to believe the Alcaron to be of God, because in many places thereof, we read that it was sent from heauen of God.* Behould the excellency of this Doctors wit, how cunningly he reprehends the Cardinall of blasphemy agaynst the Word of God.

O Madame, this is a thing that nips the Iesuits to the hart, & makes them scratch their heads to defend their Cardinall, & behold when all is done what a poore shift they are forced to fly vnto. They are fayne to say forsooth, that this Reuerend Doctour is a most egregious lyar, and falsifier of Bellarmine. Yes, forsooth, if we would follow their Counsell, D,

White

*White* should be forced to do Pen-  
 nance, and make restitution to *Bellar-  
 mine*, for his injurious defamation, &  
 leauing out those words, *except I haue  
 before hand beliened the Scripture.*

But I warrant you, the Doctour  
 is wise inough, and we too. Weele  
 haue nothing to do with their Pen-  
 nances and Restitutions; they are  
 things as hatefull vnto vs, as the  
 Masse it selfe. Let them count vs fal-  
 sifiers, lyers, deceauers and the lyke,  
 they shall find we are no such men,  
 but true zealous professours of the  
 Word, & such as know how to beat  
 downe Popery, as well as the best.  
 And as for the Bishop himselfe, how-  
 focuer they alleadge he had his Bi-  
 shopricke for lying, let them know  
 that had he not sold (as they say he  
 hath) his library to rayse his family,  
 and prouide for his children, neuer to  
 be stayned with the least spot of Po-  
 pery, he had answered the *Nine-Reasons*  
 long before this.

Now Madame, craving your patience (for I know your Goodnes will neuer thinke that time to long which is spent in renewing the witty proceedings of our learned Doctors) enter *D. Morton* Bishop of *Durham*, for nimblenes of wit in this kind inferiour to none. None more taxed by the Wicked then he for corruption, lying, shifting, and falsifying, in one Booke 600. But let them talke, he is rare in interpreting learned Authors, according to his owne sense; he can make them speake as pleases himselfe; and for paying the Papists home with scoffes, taunts, & jests none more excellent then he: and thus he is able to put the best of them to silence, with all their Scriptures, Fathers, and Authorities.

One way of arguing I haue learned of him, and it is a rare one indeed, to wit, to bring the Papists owne objections for their solutions, as you may see in the 4. page of his

Worl

Discovery

Discovery, where he citeth a text of *Gratian, causa 19. cap. 99. gloss. 4.* If I haue sworn to pay any money to one excommunicated after my oath, I am not bound to pay it him; the reason is, because we ought to vexe euill men by what means soeuer, to the end they may cease from doing ill. Where, if you marke, in these last wordes we haue authority by their own Authors to vexe them all we can, being a wicked people.

Now it is true, that the words of of the Glosse contayne only an ob-  
 iection vpon that clause of the Canon concerning paying of money to an excommunicated person, & the ob-  
 iection is made by the Author of the Glosse in these wordes: *What will you say, if I sweare to pay one money & after-wards he is excommunicated, am I bound to pay it, or no?* Afterwards he argues the question on both sides, and then concludes, that the Debtor ought to pay the money, though the othes cannot demand it. Now, the inge-

nious Bishop to make the Papistes doctrine odious, leaueth out both the first wordes, that shew it is an obiection, and the last, to wit, *that such a one is bound to pay it*, which is the solution, and very wittily, he makes the sentence go thus: *If I haue sworn to pay any one money that is excommunicated, I am not bound to pay it.* This was artificially done. Agayne he relateth that *D. Boucher* holdeth, that a King may be killed by a priuate mā; when *D. Boucher* holdeth absolutely the contrary. This is to make the world belieue the Truth, and make them say that which they doe not; which is an honest, good, and profitable policy.

In his *Preamble pag. 90.* he hath so zealous a hatred agaynst the Pope, that he affirmeth with great ioye, that *Adrian* the English Pope was choked with a fly, & citeth *Naucerus* for it, who only doth mention it, as a fable, and refutes it.

Though *Parsons* haue proued E-  
qui-

equiuocation in some cases to be law-  
 full, both out of Scripture, euen by  
 Christ himselfe, 1o. 3. Chap. 5. and S.  
 Paul to the Hebrewes saying: *Melchi-*  
*sedech had neyther Father nor Mother;*  
*Toby the 5. that the Angell that ap-*  
*peared, calling himselfe the sonne of*  
*great Ananias, his name was Azarias:*  
 These they say, were no lyes &c. So  
 Schoole Divines out of *Augustine in*  
*Psal. 5. that albeyt a lye be vnlawfull,*  
 yet to conceale a truth it may be law-  
 full. So, many are brought by *Parsons*  
 in his *Mitigation*, as to saue the life of  
 a Priest. But what of all this? the sim-  
 ple people neuer come to read this  
 Booke of *Parsons*, or others of that  
 side; and for the learned it stands the  
 ypon to concurre together, by all  
 meanes to beat downe Papistry, and  
 therefore the Bishop cryed out: *not one*  
*iote of Scripture, no one exaple of antiqui-*  
*ty, no one reaso in the naturall wit of man,*  
*no one Authour Greeke or Latin do make*  
*for Equiuocation, as the Papists teach it.*

So he alledgeth *Azor* a Iesuit in his *Preamble* pag. 84. and 85. to condemne all vse of Equiuocation, and that by five rules, but he leaueth out foure of the sayd five rules, as directly agaynst him, allowing in some cases Equiuocation. In the same manner he bringeth another Iesuit *Emanuel Sa.* Now to bring their owne Authors against them is both witty & learned. Bellarmine hath not escaped him: and you may see, euē by *Parsons* owne works, the *Mitigation* & the *Sober Reckoning*, how rare a man Bishop *Morton* is.

But I will end heer with this, that you may see how the Papists are vexed with this right worthy and true dealing Bishop. For after great labour to shew hundreds of lyes and corruptions, as they say; then forsooth; they dare presume to condemne him of ignorance, even in Logicke, shewing that his Syllogisme is neyther true in matter or forme, but hath sixe termes, and concludes no  
more



more then he which proueth the learned Bishop to be an Assle, if you will belieue the Papists.:

Every Man is a lining creature,  
Every Oxe is a foure-footed beast,  
*Erge*, enery Assle hath two lōg eares.

Now, if this worthy and learned Doctor be thus abused by the wicked Crew, what must I expect? If he that stileth himselfe, *A Minister of simple Truth*, in his *Preamble*, & yet presently after (as they would shew) corrupteth *Polidor Virgill*; if this man be taxed, what will they doe to me his scholler, who haue imitated him & others, as *M. Perkins, Fulke, Bel, Sutcliffe, Iewel*; & others of my owne ranke, as *Sir Edward Cooke, Hoby, Hastings, Plesfis, Moray*, who all, with them, are notorious lyers. But for all this, it becometh a Knight to take courage, & not to be daunted, and neuer to yield that there is the least corruption in any of our Writings; for to confesse a fault, is rather Vility, then Humility,

lity in our Religion.

And therefore with the greatest magnanimity of spirit will I begin to defend my selfe ( relying vpon these a foresayd Authours ) that euer did noble knight. They taxe me with many lyes; but wil you know the cause? The truth is they are galled to see my workes, & my self so highly esteemed for them, as I am indeed, & I do glorify my selfe, and the Lord for it.

Now therefore, with sword and shield to defend my honour; they are much troubled with my 7. Section, because in it I shew their pedigree from old Heretickes; and therefore I haue tould 9. or 10. lyes ( say they. ) Now what is the first I pray you? Against their Masse forsooth. And who would not labour to beate it downe, seeing the very Diuell himselfe hateth it so much, that he taught *D. Luther* to write agaynst it. But now to my Charges.

*First*

## First Charge.

I sayd, *Vitalian* the Pope that liued in the yeare 666. brought in the Latin seruice. They not enduring this, tell me to my face, that *Gregory* the great ( who liued in the yeare 590. there being 11. Popes between him & *Vitalian* ) sent the Latin seruice hither by *Augustine* the Monke: & to make the matter more cleere, they bring *Cyprian* in his Sermon vpon the Lords Prayer, to affirme the same preface of the Masse to be sayd in Latin, that is now sayd: And *Augustine* in his second book of *Christiā Doctrine* ca. 13. in his booke *de bono perseuerantia* cap. 3. affirmeth, that in the Masse, after *Habemus ad Dominum*, presently the Priest answereth, *Gratias agamus Domine Deo nostro*; and then followes, *Dignum & iustum est*. Thus they bring their old Masse Priests against me for their owne Masse. Would any man haue made so simple an answer?

Then

Then they will conuince me with *Iohn Stow*, a good, honest, simple fellow that in his Chronicle saith, that the English seruice began first in *K. Edward* the sixt his dayes. Now, why should not I answere with al my learned Ancestours? What is *Cyprian*? What is *Augustine*? Were they not men? What haue we to doe with them when they are against vs? Whē they are for vs, we haue reason to vrge them agaynst the Papists, because they honour them, and relye vpon them, but not we; for we protest to relye only vpon the Word of God according to our owne interpretations. For we be more then assured, that the Lord will not suffer vs, the predestinate, to erre. Now it pleaseth me, that I may with *D. Luther*, *Caluin*, *Fulke*, *D. Humfrey*, and all other of the reformed Church, reiect the Fathers, not caring for a thousand *Augustines*, *Cyprians* &c. And thus I answere for the Latin seruice, desiring  
 them

them to keep the Fathers to themselves,  
for we make no account of them.  
Now cometh a greater business about.

### *The second Charge.*

I sayd, the Doctrine of Transubstantiation began in the *Lateran Council* 400. yeares agoe. The Papists will haue it more ancient, saying, that my owne Maisters will giue me the lye; & that only the word (Transubstantiation) began then agaynst *Berengarius*, who opposed the doctrine before the Councell, and therefore it was taught before: & so they tell me that *John Foxe*, a good honest dealing man (that hath tould but 1000. lyes in his *Acts and Monuments*, and 120. within the space of three leaues) giues my Worship the Whetstone, he might as well say, the lye. *John Foxe* <sup>148</sup> in the booke of his *Acts* printed 1576. pag. 1111. affirmeth the denying of *Transubstantiation* began to be accounted heresy 1060. and in that number

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was

was one *Berengarius*, who lived about the yeare 1060. Now, saith my Papist, what doth your Knightship say to the Fox? Marry I say, the Fox is a Goose, and deserues to be hanged in chaines for not abusing the Papists more in those Primitiue tymes.

Againe they bring *D. Humfrey* who saith: *Gregory* the great and *Augustine* brought *Transubstantiation* into England: So he in his *Iesuitisme* 2. part. rat. 5. pag. 626. *Peter Martyr* in his Epistle to *Bexa*, dislikes *S. Cyril* for this doctrine. *M. Whitgift* in his defence against *Cartwrights* reply. pa. 408. saith *Ignatius* the disciple of *S. Iohn* sayd of the heretickes of those times, they do not admit the Eucharist to be the flesh of our Sauour Iesus - Christ, which flesh suffered for our sinnes. Heere, he sayth, he could bring the ancient Fathers, to change the name of *Syr Humfrey Linde*, into *Syr Humfrey Lyes*; so omitting, as he sayth, the authority of Christ himselfe in Scripture,

pture, the Fathers, Councels, and Figures of the old Testament, leaues me to consider how true a Knight I am. And by this you may see how gracelesse a Papist he is, to giue a Knight the lye.

Yet he vrgeth me further & sayth, *Iudas was the first of my opiniõ in the denyall of Transubstantiation: from him & the Capharnaits Berengarius, and so from him Luther and Calvin, then to Grandfire Foxe, Father Morton, and so to his worship Syr Humfrey Lind: so Iudas was the roote, and the Knight cometh directly from his line.* I confesse, this did put me into choller, in which I sware that if I knew this Papist, he should well know, that I am a Knight-fighter as well as a Knight-writer, which few know of I cõfesse. He promiseth a more ample pedigree, but let him keep it to himselfe, I desire it not, I say I am wronged, and will reuenge it when, and where I can.

## The third Charge.

Because I sayd *Phocas* was the first that grated Supremacy to the Bishop of *Cōstantinople*, they make my Author *Vrspergensis* say, *Rome*. But let that passe. Agayne they say, he is corrupted by vs, and that *Phocas* could not giue Supremacy, because he neuer had any such power, neyther could he be the first, seeing *Iustinian* ratified the Decrees & Canons of the Popes Supremacy, with an Edict, as all Catholike Princes do now; So *Phocas* only set forth the Decrees. But my owne Maisters will vex me worse (he saith.) *M. Whitaker*, and *M. Fulke* say, That Pope *Victor* was the first that exercised iurisdiction ouer forrayne Churches; so *M. Whitaker* agaynst *Duraus* lib. 7. *M. Fulke* in his answer to a Counterseyt Catholicke pag. 36. And at this tyme the Church of *Rome* was in great purity (sayth the Bishop of *Canterbury*)  
being



being neere to the *Apostles*, in the year 158. So Bishop *Whitgift* sets forth *Vindictor*, and the Church of Rome in those daies. Thus with a bragge of convincing me of an vntruth, and referring me to Scriptures and Fathers, he ends this Charge.

But I will not take so much paines; seeing I can haue a true Notebooke of a true Minister; where euery thing is Featly set downe; their notes are my Scriptures and Fathers, vpon their wordes and credits I receiue them, for I know they will not deceyue Me, though they should belye the Papists.

### *The fourth Charge.*

Because I sayd, the worship of Images was decreed by the Councell of *Nice*, almost 800. yeares since Christ; heere the Papists say, *If I meane diuine worship, as my Rabbins teach out of the pulpit the ignorant people, then it is false, they haue no such Doctrine: if*

I meane relatively, and transitorily with respect to the person it represents, as good subjects doe to the Chaire of State, with reference to his Majesty, then I saye of the tyme; for that Isaurus opposed this doctrine before that Councell was assembled anno 726. and that the Fathers of that tyme, as *Damascene*, *Germanus*, and others condemne this Heresy of the *Iconoclasts*, which began by *Jewes*, *Turkes*, *Saracens*, and *Heretiks*, and is still maintained by the learned, and noble Knight *Syr Humfrey Linde*, agaynst Christ, and all the ancient Fathers: And by most of the English Clergy, as appeared lately in *Starre-chamber*. (an. 1633.) there was granted the pious vse of them; & the Papists haue not any other in them, and so they tell me, the Councell condemned the Heresy, not decreed the doctrine.

But who knoweth not, that we disclayme from their Councils? For as *D. Luther* truly sayd, art. 115. *Councils are but as Parliaments of Princes*, and  
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What is defined by them, is subjected to the Iudgement of every private man. It is a mad thing that what a Councell concludeth should be believed, seeing what is to be believed and what not, is left to every spirituell mans iudgment, and so farewell all Councells and Fathers. Give me the pure Word, and a pure spirit that knoweth only what bookes are Canonically. This is the doctrine of D. Luther, & D. Calvin which I follow, and so my Spirit is with theirs; and so I hope I have answered their Councells and Fathers sufficiently.

### The fifth Charge.

Because I tell them, *Irenaeus* in his first booke cap. 3. sayth, that the *Basiliadians* and *Carpocratians* worshipped Images, and from them I deriue their pedigree: The first of these, say the Papists, as *Irenaeus* witnesseth, used Images and Inchantements, but maketh no mention of worship. Of the later they say, they had the Im-

image of Christ, but honoured it as the Heathens did their Idols, & placed it together with the Images of *Plato*, *Pythagoras*, *Aristotle*, and vsed them as Gentiles doe: So that heere he sayth I haue grossly abused them, & belyed *Irenaus*, and that I agree with the *Basilidians* & *Carpocratians* in many points of my Religion. But he wil proue this when I haue defended my selfe, and cleered my self of this false dealing, which will neuer be.

### *The sixth Charge.*

Because I say, *the Communion in one kind was decreed by the Councell of Cōstance about 1400. yeares after Christ*, the lye was told long since (say they) by my Father *Luther*, as *Card. Bellarm.* noteth *lib. 4. de Eucharist cap. 26. M. Crashaw* and others haue it; so that it is a stale lye, and they find great fault because he citeth Authours that the whole world esteemeth liers, as *Morrey Plessis* who is conuicted of 4000. lyes

lyes ( a goodly company ) a man no doubt of great zeale, and of a braue Spirit: for being vrged with these vnttruths before the King of *France*, his stomake was so full, that he cast it vp euen in the Papists faces, and in the very presence of the King of *France* *Henry* the IV. this I say, was a true Romane, a braue Spirit, and the spirit of his Ancestours shined in him.

Heere my Papist intreates me to read *Parsons three Conuersions*, for that I may learne to lye out of *M. Foxe*, & *Mornay Plessis*, both whom are painted forth in their owne true colours; But I scorne to read *Parsons*, or to learne to lye of any man, neither *Parson* nor Minister shall teach me to lye. And heer also the wonderfull Papist falles into a wonder at me, for wrangling about the Cup, seeing my owne Rabbins haue deprined me both of Cup & Sacrament, meat and drinke too.

He is angry likewise because I cite not the place in the Coucell; but

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for that I haue my reasons. He denyeth that there is any such thing in the Councell; but only in the 13. Session there are these wordes: *Though Christ did institute the Venerable Sacrament after supper, and administered the same in both kinds to his disciples, yet the laudable authority of sacred Canons, and approued Customs of the Church hath praesised, and doth still practise, that the Sacrament ought not to be consecrated after supper, nor be receyued of the faithfull but fasting.* And so calls to me for a Decree as though I were bound to cite places at his pleasure: and like a malepert lacke he saith, that in this point we may be termed the *giddy builders of Babilon*, so great is our dissention about the Eucharist.

And for the Communion in both kindes, or one kind, it was left to the iudgement of the Church; and that life eternall is promised for eating one kind, and so Christ himselfe gaue it. He sayth he will not stand to  
cite

cite places of Scripture, seeing that I  
 believe neuer a word in the Scripture  
 and that he were better deale with an  
 Infidell, then with an obstinate here-  
 ticke. And that, I with all my Diui-  
 nity cannot distinguish betweene a  
 Diuine Institution, & a Diuine Pre-  
 cept: for though he instituted it in  
 both kindes, yet he commanded it  
 not to be receaued in both kinds; for  
 many things are instituted, yet not  
 commanded, as Matrimony &c.

Lastly, if I loathed wine (as he heares  
 I do not) he doth not doubt to get me  
 a dispensatiō, to wash downe the sup-  
 per of the Lord with a Cup of good  
 March-beere, or Ale. For my vntith  
 in this matter I must looke vpon *Ur-  
 banns Reginus* a learned man of our  
 owne, who confesseth that the Sacra-  
 mēt of one kind was ordained in the  
 first Conncell of *Ephesus* 1000. yeares  
 before the Synod of *Constance*, for the  
 extinguishing the *Nestorian* heresy,  
 who held the body to be without the  
 blond

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bloud in one kind, & the bloud to be  
without the body in another kind:  
but the Knight, saith he, holdeth it in  
neyther kind, and therfore but kindly  
dealt wirhall, to haue his kind ly-  
ing shewed to the whole Congrega-  
tion of his learned Brethren, that may  
giue him better counsell.

### *The VII. Charge.*

Because I affirme in my 7. Section,  
that the heretickes *Angelici* were the  
first founders of praying to Saints, I  
cite for this *Aug. lib. de heres.* who  
( the Papistes say ) doth not so much as  
*name Saints in that place by me cited:*  
and that it is a plaine iugling trick  
to bring *Augustin* against that doctrine  
which the world knoweth he pra-  
ctised, as it is seene in his *Meditations*  
*cap. 40. S. Michael, S. Gabriel, S. Raphael*  
*supplicate for me.* Now, say they, these  
*Angelici*, held that Angels were to be  
adored as Gods, or that they thought  
Angels made the world, or that they  
boasted



boasted that they lived Angelically-  
 nes, and therefore placed themselves  
 in the Order of Angels: from hence  
 they had their name, & from hence *S.*  
*Augustine* numbers them among He-  
 retikes; &, say the Papists, *they num-*  
*ber the Knight amongst them for his Via*  
*tuta*; this is because I have layd out  
 their wicked doctrine, but I promise  
 to make them more odious if I can.

For the *Collyridians*, *S. Aug.* repre-  
 hēds them for honouring the blessed  
 Virgin as a Goddesse, & not for ho-  
 noring her as Catholiks do; & so out  
 of his authority bids me, *learne the dif-*  
*ference betweene Idolatry, and honouring*  
*the friends and Saints of God.*

### *The VIII. Charge.*

Because I deriue their doctrine of  
*Merit, & Works of superogation* from the  
*Cathari*; this ( say they ) is as true as  
 the rest; for they boasted of their pu-  
 rity, as I & Puritans do; that the *Ca-*  
*thari* & I agree in 16. Points; they de-  
 nyed

denyed Pennāce as the Knight doth ;  
& although Scripture threaten death  
eternall to those that do not pēnance,  
yet they Knight wil none. *Nonatianus*  
the Captaine of the *Cathari* made his  
followers take a solēne oath that they  
would neuer retorne to the Pope who  
thē was *Cornelius* ; so hath the Knight  
sworne to hate the Pope &c. which I  
deny not, and I loue the *Cathari* the  
better for their zeale.

Now, for the *Merit*, they say, *there is*  
*no mention of it, but of their hypocrisy* ; &  
for their doctrine of good Works ;  
they send me to learne, for that there  
are many things belonging to make a  
good worke meritorious in the sight  
of God. I haue bin often taught (they  
say) & therefore they will not stand to  
repeate my lesson to me agayne, but  
send me to their learned Authours.  
Neyther will I spend tyme to learne  
their doctrine which I hate, & so I do  
all their good Works, vowing neuer  
to do any while I liue for their sakes:  
for

for in this I am of *D. Luther*'s mind, to be opposite to the Pope in all things.

### *The IX. Charge.*

Because I say the restraint of their Priests marriage was the heresy of *Tatian* & the *Maniches*, for which I cite *heresf. 46.* they Papists say, that *Tatians* heresy was for denyall of marriages, and comparing them with fornication: neyther would he receiue any into his Sect that was married; & there is not one fillable of the marriage of Priests, & that all the Papists condemne this for heresy, holding marriage a Sacrament. That of the *Maniches* was another most abominable Heresy: for they using matrimoniall acts, yet most sinnefully shunned Conception: So *Aug heresf. 46.* & so conclude, I am a most true dealing Knight which is more praise then I deserue.

The Papist in a letter to me, noted also Nine Falsifications of *Bellarmino* in my *Via tuta*, and might haue done many more but that it was troublesome to him: I desired him not to trouble

I will busy myself with making thereof  
a new matter, for I hope so far  
as I have cited *Hellarmine* truly, &c.  
wish the Papists to be wary how they  
write books against a Knight; for  
shortly I will put forth a Booke that  
shall vicerly disgrace both Pope and  
Papists: and thus the sooner, if I shall  
heare that your *La<sup>d</sup>*. is satisfied by  
this Letter, & thereby also to answer  
for me to those scoffing Neutralists.

And so, Right Honourable, defining  
me to be esteemed one of your  
Servants, and one I hope that shall be  
ready in this kind, against all Papists,  
to do you Knights Service, I rest,

to be in your quarrell, & for  
the truth of the pure Word.

H. Lindo

FINES

